

REAL EDUCATION

• IN QUESTIONS
AND
• ANSWERS

G. S. ARUNDALE



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REAL EDUCATION

In Questions and Answers

WITH
A CHARTER FOR YOUTH

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REAL EDUCATION

1. What is Real Education ?

Active co-operation with the scheme and purpose of evolution.

2. What is the scheme and purpose of evolution?

To unfold the life in every living creature so that it ceaselessly moves from its Divinity as seed to its Divinity as flower.

3. What are living creatures ?

All life in every kingdom of nature.

4. Is every speck of earth, every fragment of rock, every particle of sand, every leaf of a tree, every hair in the head, a living creature ?

We do not know enough yet to answer this. But we do know that a tree, a plant, an insect, an animal is a living creature, and therefore that in all probability living creatures exist in every kingdom of nature, evolving from kingdom to kingdom in ever-increasing definiteness of individuality.

5. Is the human being, therefore the highest living being in existence ?

No. He is merely on a rung of the great ladder of evolution which stretches from seed to flower, not only from unconscious Divinity to Self-conscious Divinity, but also in every kingdom of nature from seed in that kingdom to the measure of Divinity attainable in that kingdom.

6. Is there, then, an educative process at work in every kingdom of nature ?

Yes. In the mineral kingdom the consciousness in mineral forms is being educated to achieve the utmost unfoldment attainable in a mineral form. Precious stones are the kings of the mineral kingdom. In the vegetable kingdom the consciousness in vegetable forms is being educated to achieve the utmost unfoldment attainable in a vegetable form. The most beautiful flowers and the noblest of trees are the kings of the vegetable kingdom. The same process continues in the animal and human kingdoms. And each kingdom above is fed by the kings of the kingdom on the next lower rung of the evolutionary ladder. Similarly, the great geniuses, the mighty heroes, the splendid saints, all the noblest men and women who dedicate themselves to the service of their fellows, are preparing for kingship of the human kingdom, and in due course for translation into the next kingdom beyond the human—a superhuman kingdom.

7. What then do you mean by "active co-operation with the scheme and purpose of evolution" so far as regards the human kingdom?

We mean that the supreme purpose of education in the human kingdom is to bring out as clearly and as strongly as possible in every human being the fact of the Universal Brotherhood of all Life, for this Universal Brotherhood is the Way of the evolutionary process as Divinity is its End.

8. How can we bring out this fact through the subjects of the curriculum and the general structure of the existing education systems?

We cannot do very much with the existing educational systems, for the so-called "education" they impart is more for competition than for Brotherhood, more for intellectual equipment than for wholeness of living, and far more just for mass production than for individual unfoldment. To no small extent modern education is more dead than alive, and precisely on this account the world suffers from wars and from innumerable other ills.

In Real Education we shall try to treat every subject as a direct means to understand the nature of this Universal Brotherhood, so that every pupil perceives how the matter of each subject helps him to find happiness in drawing more closely to his brethren in every kingdom of nature. He learns that every subject is an aspect of God at work leading His children in all Life to unfold their

inherent Divinities, and he learns, therefore, to find happiness in the study of God thus at work, and in seeking to grow like Him.

9. But do you say that mathematics and geography and literature and science and the arts and religion, and all other subjects, are aspects of God at work fathering His Life to its Divinity ?

Indeed yes. Each is a statement of the Laws which God ordains for His Universe, so that the Way may be straight and the End certain. Or rather is it a statement of that which we have so far discovered in the field covered by the subject. And the Law which includes all Laws is the Law of the Universal Brotherhood, we might even say identity, of all Life, and the study of every subject leads us to an increasing perception of that Law.

10. Then surely every subject should be studied at every stage of school and college life in the light of this all-inclusive Law ?

Yes ; and it is because this is not done, because the supreme Law is utterly ignored, that education throughout the world does not serve its true purpose. Human beings are not drawn closer to one another because of the educational processes through which they pass. On the contrary, as we have just said, the existing systems of education often intensify the struggle to live largely through the encouragement of competition which stimulates

everyone to succeed at the expense of his fellows rather than to vie with one another in mutual helpfulness.

11. Do not then examinations do much more harm than good ?

They certainly do. They are not tests as to right living but rather as to good memory and aptitude for the kind of machine-like study which makes for success in the present system of examinations. Education must ever be for life and not for forms. Yet the present examinations have nothing whatever to do with life and everything to do with forms. And since failures are always many they cast a blight upon the educational life of every pupil who has from time to time to appear at them.

12. Should then examinations be abolished ?

Undoubtedly, as they are at present constituted. What is needed to be known is the extent to which the pupil is so profiting from time to time from his studies that he is definitely becoming wiser, more helpful, more healthy, and thus happier, and so that he is definitely becoming a better member of his family, of his community, and of the State. We do not need the kind of examinations we have at present in order to discover all this. It should be evident to all impersonal and independent observers that the present system of education does more harm than good,

and increases rather than diminishes the distance between the pupil and that Universal Brotherhood of which he should be an effective and happy constituent element.

13. Do you want to abolish the curriculum as it at present exists in schools and colleges ?

We think we do. And we certainly want it differently oriented. We want every subject so to be explained to its students that they become eager to study it, to apply it to their daily lives, and to cause them gradually to become more and more in love with living. Every subject must be full of life and as far as possible of practical value, not just a means to pass some examination which will lead to another examination and thus to some final examination which will, if it be passed, entitle the successful crammer to place after his name some useless letters of the alphabet. A deeper practical insight into, and effective joy in, the Universal Brotherhood of all life, and at least of the Brotherhood of all humanity, should be the definite result of Real Education, together with practical knowledge as to how to live in honour and dignity, and also as to how to make the Universal Brotherhood more real to all.

14. But is not all this utopian and therefore somewhat far-fetched and impracticable ?

It certainly is utopian, because our present so-called educational activities have little relation to the

real purpose of education, so that a real system of education must needs be far off. To this extent what we have said may seem far-fetched and impracticable. But sooner or later, if the whole world is to be happy and if we are to be free from the menace of war and other ills, we must have a real system of education. Therefore, the more we are able to talk about it and to explain its general principles, the sooner will the wise and brotherly among us put their heads together and evolve a real system of education which shall be the delight of all and the foundation of the practice of the Universal Brotherhood. Where there's the will there will be found the way. At present there is little or no will. Therefore there seems to be no way. Hence we dismiss all portrayals of Real Education as utopias and far-fetched and impracticable. But if we do not dream utopias, we shall not achieve them.

15. What then can be done now ?

We can spread constructive dissatisfaction with the present system of education. We can show what are the principles of a Real Education. And here and there with the help of enlightened parents we may experiment with institutions dedicated to the advancement of Real Education, and to show that Real Education makes its pupils far finer, far more efficient, far happier, far healthier, far more successful and respected young people than those who are perforce imprisoned in the existing systems

of education. We shall adopt the admirable Montessori principle of encouraging our pupils to learn with their hands even more than with their heads. This is possible as regards many subjects of the curriculum and is of the very spirit of Real Education.

We shall also try to discover men and women to whom education and teaching are a Divine vocation, and who know that in comradeship with the young lies their greatest joy. We cannot make any successful experiments without the right type of teacher who must in a large measure be able to teach through his hands more than through his voice. But we are sure there must exist the right type of teacher, just as we are sure that there must also exist the right type of parent and the right type of pupil—each in fact attuned to the Real Education after which so many have been groping but which so few have found. And there will also, we believe, be those who are willing to finance the experiment, for we do not hold that education should be self-supporting, and thus in fact commercialized, but rather State-supported, and individual-supported too.

16. Will religious education be part and parcel of your educational scheme?

Undoubtedly, but not as religious education is given at the present time. What really is religion? Religion is the reminder to mankind from Those who know and have achieved as to who man and his

universe really are, as to whence they have come and as to whither they are wending their way. Therefore, religion seeks to ennoble man in every aspect of his being by reminding him of his wonderful Origin, his splendid Way, and his glorious Destinies. We do not want to confine religion within doctrines and dogmas and orthodoxies and conventions, though we do desire to honour its magic ceremonials, but we would use it for four great purposes :

First, to inspire the members of each Faith with dedication to its Founder, whose marvellous life is often lost amidst innumerable man-made pettinesses.

Second, to spread its essential Truths among the masses of the people.

Third, to spread its philosophy among the learned and the cultured.

Fourth, to satisfy the constant craving of every human spirit for union with its Source.

Most of the details of religion must be the care of the home. The school and college must mainly care for the great principles which have common currency, though these are, of course, also the concern of the home. And Real Education is further concerned with emphasizing the essential unity of all religions, while educating every individual pupil in the vital principles of his own individual faith. Furthermore, in a real system of education religion can never be a separate subject but always the heart of every subject and the essence of daily life.

17. Do you then envisage religion as inherent in the teaching of all subjects ?

Certainly. A teacher who does not know his religion cannot teach his subject, just as a teacher who does not know something about the nature of his pupils cannot teach them his subject. If we want to teach Krishna Samskrit we must know Krishna as well as Samskrit, and we must know religion as well as both. We may have special periods for religious education, but all periods must be periods for religious education or there is no Real Education at all.

18. But if you say this you are placing a very heavy burden of responsibility upon the teacher, are you not ?

Of course, we are. The vocation of a teacher is the most arduous of all vocations, and his training must be correspondingly arduous. In these days, in the degeneration which education has undergone, prospective teachers are trained with stones rather than with bread. They are harnessed to forms instead of being inspired with life. And often they become teachers for the terrible reason that they have no capacity to become anything else. The teaching profession in far too many cases has become, in this dark period of the Kali Yuga, the refuge of the destitute instead of the holy of holies for the State's finest citizens. This the profession, or shall we not rather say the vocation, must

become if we are to have a real system of education. No one shall dare to become a teacher unless he is supremely conscious of a sacred Call. And then he must undergo a spiritual training in all that the pupil has to learn. This is why the approach to a real system of education must be an experimental approach—little oases of ardent effort and experimentation in the arid desert of what is called “education” but which is mainly cramming for sterile examinations. We need some enlightened citizens, some enlightened parents, and some sensitive pupils to combine to show the way to that real system of education without the establishment of which there can be no true nations.

19. Are you in favour of text-books ?

Not of the kind at present current, which for the most part are accumulations of so-called facts without the slightest reference to life, however well the facts may be marshalled. The average text-book is therefore as dry as dust, and in no way relates its subject to the everyday life and interests of its students. The kind of text-books tolerable in a real system of education will be those which study the life of an individual from the standpoint of a particular subject, so that by studying the subject a student becomes able to live a more understanding, a more efficient and a happier life. The value of mathematics or geography or history or the arts or any science or literature is in the extent to which

each makes more clear the supreme Law of the Universal Brotherhood of all Life and the way in which this Law may be more practically revered. A great teacher can always do this with his subject, but he now has to do it in spite of the text-books as we have them at present rather than with their aid. The ordinary uninspired teacher will be quite unable to do this, for he will be the slave of empty forms instead of a channel for the richnesses of Life. These text-books of life have now to be written. We have endured the present text-books long enough.

20. Who then are to write such text-books ?

Those who themselves live more finely because of their knowledge of an art or a science, and who therefore are able to inspire their students with the life of the subject and so to appreciate and understand the forms through which the life shines. People who know how to live must write the text-books rather than those who only know. People who relate so-called "facts" to life must write the text-books rather than those who are merely store-houses of these so-called "facts."

21. Have the arts and the crafts a special place in Real Education ?

They have the supreme place, for the high purpose of Real Education is culture and refinement far

more than just what is called knowledge. Knowledge in only to the end of culture. A pupil has been really educated when his school and college life have been filled with *learning to be* and *learning to do* as the apotheosis, as well as the necessary concomitants of *learning to know*. The arts and the crafts should have a dominant place in the educational life of a pupil, so that he may learn to *create* and thus to accentuate in himself the spirit of the creator which is the spirit of God in him. Music, painting, sculpture, drawing, handicrafts of all kinds, and the power to appreciate the beauties in each of these as revealed by those who have mastery over them: such is the very heart of Real Education, and the pupil should learn to worship at the altar of this heart through every subject of the curriculum, through a beautiful use of his leisure, through the games he plays, and, above all, through the service he gives to those around him. Education is for creativeness and therefore for the service of others, for God the Father has endowed us all with His creative spirit that we may serve others as He serves us all.

22. What is the place of punishment in Real Education?

It has no place at all. There is never any occasion to punish anyone for anything. There is occasion to help him out of his mistakes, but not to hurt him because he has made them. Every one of us learns

most quickly not to make the same mistakes again by being helped and not by being hurt. Punishment is one of the inevitable concomitants of the false education which has brought the whole world to its present ignoble pass. God never punishes. He suffers the consequences of mistakes to have their way, and thereby helps the maker of mistakes to know what happens when he makes mistakes, thus undergoing a process of self-education. One who teaches himself knows much more and learns more quickly than one who is taught by others however learned they may be and however excellent their teaching. This applies no less to learning through mistake-making than to any other kind of education.

Punishment has no place in Real Education. Punishment only hardens, it can never teach. The best way to avoid making the same mistake again (one cannot help making mistakes) is to retrieve it as quickly as possible, after it has been made, and this can be done only by being helped and never by being hurt: only through affection, never at all through cold severity, often tainted as this is by the lust to inflict injury.

Of course, corporal punishment no longer exists in any civilized form of education. We hope it has even ceased to exist in India—backward country though she be as regards education, for the existence of punishment shows that barbarism still has its place in a nation's life.

23. We may have to wait some time before any experimental educational institutions can be brought into existence. What can be done in the meantime?

We can educate public opinion to demand a Real Education in place of the false education at present permeating the country. And we can to a certain extent change some among the existing educational institutions. We are endeavouring in The Besant Theosophical School at Adyar, Madras, for example, to introduce a little Real Education side by side with those requirements which are to be fulfilled by the School as recognized by the University and by Government. The Art and Cultural Centre at Adyar, Kalakshetra, established and directed by Shrimati Rukmini Devi, the famous interpreter of the Indian classical dance, contributes to the Besant School not only a cultural influence but enables some of the students to add suitable arts and crafts courses to their regular studies. We think that the Besant School thus draws more closely to Real Education than most other schools in India.

24. What is the principal difficulty in making experiments in Real Education so as some day to be ready with a system of Real Education based on practical experience?

The principal difficulty is the extraordinary indifference of the educational authorities throughout India. They do not encourage experiments even by people who are competent to experiment. Just

to take a single instance, the world-famous educational scientist, Dr. Maria Montessori, has been here in India for a couple of years and more. Yet she has so far been given the cold shoulder by most educational departments, even though she is here specially to try to adapt her famous methods to Indian requirements. She is at work on this in Adyar in spite of official indifference, and is giving extraordinarily valuable help to The Besant Theosophical School which she has taken under her educational wing, with the result that teachers and students alike find themselves to be greatly vitalized by the stimulus of a method of Real Education which is indeed an "education without tears." The teachers educate much more effectively. The pupils become educated much more quickly, partly because they learn their subjects with their hands more even than with their heads. And to learn with the hands is to learn with the heart.

We are very thankful that Dr. Montessori is officially interned by the Government at Adyar as an Italian, even though she is a strong anti-fascist and has had to leave Italy because of her differences with the Italian Government. But she ought to be free to help Indian education. It is a sad reflection on the Government of India that she is not.

25. Do parents stand in the way of the introduction of a real system of education ?

We are afraid they do, mainly because they not unnaturally want their sons to obtain jobs as the most desirable result of going to school and college, and of the burdensome expenditure involved. It is true that jobs can usually be obtained only by those who have received the stamp of the conventional examinations. Unless a job-hunter shows that he has been crammed with facts and has successfully unloaded them on to the examiners, he is not likely to be successful in his hunting. So if a pupil is sent to an unrecognized school, a school which does not bow before the conventional gods of the existing system of education, while he may become far more competent in every way to hold down a job, he will almost certainly be unable to get it because those who have the jobs to give are more intent upon forms than life. We know perfectly well that a pupil educated in a real system of education such as we have been outlining, and shall be describing in somewhat greater detail, will be a far better functionary of any kind than the average pupil of today. He will have in him a free soul and an ardent nature ordered and directed by essential principles of living which he has learned to put into constant practice. We also know that he will be far more dependable and refined and practical. We know he will learn more quickly all that he needs to learn in order the better to satisfy his employers. We know he will be keenly interested in his work and will be able gradually to work his way up from

the less responsible positions to more responsible positions. We know, even from reports about pupils who have finished their course in The Besant Theosophical School and have entered colleges, that their new teachers recognize their unusual worth.

26. But this does not substantially affect the general situation, does it ?

No! The fact remains that parents want their sons to be stamped with official recognition so that they may get their jobs, and naturally, too. So we have sadly to wait until by slow degrees the real system of education elbows out the unreal. In the meantime we may hope that some parents will not be anxious for their sons to obtain posts but will be satisfied if they are well educated. On the basis of this we shall hope by degrees to convince the public that the youth of India should be and can be better educated, and therefore better citizens in every way, than they are today.

27. You mean also that a Real Education for India must be an Indian education ?

Of course. That is the essence of all present difficulties in India. There is no Indian education. There is only a foreign education, directed mainly by foreigners. And this foreign education by no means concerns itself with Indian ideals, with the solution of the great problems of India which should find their resolution in the education given to India's

youth—the problem of the diversity of her many faiths and the finding of a greatest common measure of their teachings, the problem of a common Indian citizenship above all differences as existing in the Hindu-Muslim question, the problem of the revival of Indian industries, the problem of a common language, the problem of education through the mother-tongue, the problem of learning through doing, and all the other problems which at present defy solution at the hands of the older generation.

To a large extent the youth of India are instructed—they are not educated—in a foreign language. They are taught during a period of the day which is entirely foreign to Indian principles of living. Many of the text-books, especially in the higher classes of the school, and, of course, in the college classes, are entirely in English. There is no reference at all, or practically none, to the spirit of education in ancient India. The nature of the examinations makes cramming obligatory, and success at them is more than problematical. Even where success is achieved, there is little likelihood of employment. The degrees which are obtained with so much blood and sweat and tears are practically valueless. The machinery of the school grinds out nothing at all, while the most elaborate machinery of the university is equally futile. The pupils of the existing system of education gain no refinement and no culture as a result of it. They gain no love

of India as a result of it, or if they do gain any added love for India it is because the existing system ignores India. They gain no capacity, save here and there, to serve India in any way at all. Enlightened and ardent patriotism is one of the vital elements in Real Education. But the present system of education in no way stimulates patriotism. It stimulates competition and the wearing of foreign clothes. It encourages a foreign outlook. It adds no manliness or courage or enthusiasm, still less Truth, to the vast majority of its pupils. It only takes their attention away from the real duties of their Indian citizenship and fastens it on the means whereby all sorts of unnecessary extravagancies may be satisfied. It creates dissatisfaction and leaves its pupils without the means of living happier, healthier and more helpful lives.

28. Then you insist that the youth of India are not really helped by the existing system of education?

Certainly, Indian youth are on the whole worse off after they have been educated than they were before, for when they were very young they lived simple lives. They led Indian lives when they were very young. They were carefree when they were very young. They were happy in their Indian homes and among the members of their families when they were very young. They were Indians when they were very young.

But during their foreign education they gradually lose touch with all that was once Indian in their lives. They herd together in ugly Indian hostels and often learn bad ways. They herd together in ugly foreign buildings and are in danger of becoming ugly like the buildings themselves. They learn a foreign orthodoxy as to India's place in the world when they are in school or college, and outside they are, for this very reason, most malleable clay for the perfervid exhortations and denunciations of those political demagogues whose sole purpose is to make what noise they can and to get what noise they can in response to their own. There are not many politicians who realize their very grave responsibilities to the uneducated youths who come starving to listen to them.

The fact that these young people are such malleable clay is because they have only stones to eat in school or college and are naturally ravenously hungry for what looks like bread, but of course is not, at least for the most part. All this, together with the evil influence of most cinemas which film foreign pictures, the ugliness of the vast majority of Indian pictures, and the degradation of Indian music and dancing, drives underground even the little refinement that may be left as the ravages upon it by a foreign system of education are daily taking place. This is not to say that there are no exceptions to this statement. Nor is it to say that the Indian student is not essentially more refined

than almost any other student throughout the world. He is more refined, and it is this fact that makes the starving of his refinement by the very education which should feed it a terrible indictment of the foreign system. *The foreign system must go.* Until it does India will not be an Indian nation.

29. Are you not too severe in your strictures, almost wildly fanatical?

Some people will certainly think us so, especially those who are the products of the foreign system, and many of those who are teachers under it.

But we dare to go a step further. We are prepared to say:

1. That if there is war in the world it is because of an unreal education everywhere, even where it is national and not as in India anti-national.

2. That if vulgarity and crudeness and immorality abound in the world today it is because of the unreal education everywhere.

3. If India does not yet know how to achieve her freedom it is because of the foreign and therefore all the more unreal education which has permeated her for over one hundred years.

4. If India and Britain are antagonists rather than comrades it is because in Britain education is narrow and unreal, and in India soul-destroying.

5. If cruelty is a characteristic of the world today, it is because of the unreal education

everywhere in which self-seeking is exalted at the expense of kindness and brotherhood.

Most rotten are world conditions in the field of education, for the youth of the world is contaminated from almost its earliest years, and thus the moral and emotional and mental health of the world is deadened at its very source. Everywhere education is form and not life. Therefore the whole world is the slave of forms and other narrownesses of all kinds and is divorced from that life in which alone it can find its salvation.

30. It would be interesting to know how you view the education of the feelings and emotions?

We have already touched on this in a previous answer. In Real Education the education of the physical body must come first, then the education of the emotions and lastly the education of the mind. Primarily, we are creatures of our physical bodies and of our feelings and emotions. No one in the world can truthfully say that he is cold as regards the latter. He is not. Therefore, since the feelings and emotions have so much to do with our daily living all the time, it is vital that every attention shall be paid to them in any system of education which claims to be real. In the existing unreal systems of education the feelings and the emotions are to all intents and purposes ignored. And this is especially the case in respect of the foreign education dominant today in India. The body has a little

perfunctory attention. But the feelings and emotions have practically none, and this is one of the reasons why the appeal of irresponsible politicians to these very feelings and emotions is a sowing of tainted seed in virgin soil, with a prolific harvest of dangerous weeds. A great Indian scientist and philosopher, Dr. Bhagavan Das, has written a book on *The Science of the Emotions* in a most able manner, and every teacher without exception should make the book one of his principal text-books on teaching. At present there are very few who know what is the nature of the feelings and the emotions, and notably one of their specific expressions in what we call sex [See a booklet entitled *The Glory of Sex*], and thus the major portion of education is left uncared for.

31. Why do you not refer to the education of girls?

Because it need not be so different from that of boys. Of course, there is the question of co-education, of which we are in favour, provided the right teachers can be found for what is still in the experimental stage. In the Besant Theosophical School there has for many years been noticeable every advantage from co-education. But the experiment can only safely be tried if it be reasonably certain that the teachers—men and women—are irreproachable. It is true that girls need education in domestic economy and in music and in sewing and

other so-called more feminine attributes. But boys should also have training in domestic economy and in music and in sewing, for these are, in our judgment, equally, masculine attributes. Hence, the differences between the curricula for boys and for girls are essentially so few that they do not justify the establishment of entirely separate curricula. The same refinement is needed for both, the same culture, the same education in the ideals of the community and of the nation, the same education in the glories of India's past. And while the boys may need special education for the earning of their living, and the girls for Motherhood, both also need education to learn how to live helpfully in the home. The boys must learn to share with the women folk the burdens of the home and to participate in the same pleasures. And even as regards the bearing of children boys should know almost as much as girls, so that in them there may abide the refinement of reverence for so sacred a vocation, perhaps the most sacred of all, instead of the crudity and vulgarity of ignorance and tyrannical lust.

32. You have not specifically referred to the education of special types, as, for example, the artist, the merchant, the soldier, the priest, the teacher, the servant, the embryonic statesman and ruler ?

No, because the subject is somewhat too specialized, though of immense importance, for treatment

in this catechism.¹ It is obvious that each type has need of a general education to be the basis for whatever may be the individual psychology. And in Real Education the curriculum is sufficiently comprehensive to enable every type to receive much in the way of its requirements. Naturally, there will have to be educational institutions which specialize in a curriculum suited to some of the major types. But in the school itself satisfaction should be available up to a certain point for all types. The artist-craftsman, for example, will find in the handicrafts, in music, in any other of the arts available to him, and in other creative activity, all that he needs until he reaches the point of requiring advanced and specialized education in his department. And this will be true of all other types mentioned in the question. The soldier type, for instance, will find much to help him along his line in physical exercises and in simplicity of living, as well as in education in ideals and traditions. And since we believe that every young citizen should learn at least the elements of self-defence and the defence of his Motherland, the soldier type will be able to lay in the practice of these the foundations of a great soldier life.

But it should be very clear that each type must not only satisfy its own rightful need for self-expression but must also fully realize that there can be no true self-satisfaction which does not include

¹ See Appendix.

the ardent service of the State. Every type is a type of service to the State, just as all Real Education must be directed to the unfoldment of the individual life not only for its own sake but for the sake of the great community to which it belongs, and to which it owes allegiance.

33. What do you say about the education of the so-called backward classes, as well as of highly advanced pupils?

Each needs its special care—the former to do better than which the backward community is in the habit of doing for its livelihood and general living, and gradually to be weaned from habits and customs which retard its growth, the latter to be encouraged in every possible way to unfold their gifts so that these may be a blessing not only to themselves but no less to the community. In this connection it is of the greatest importance to realize that one of the paramount needs of every nation is leadership—that real leadership in which there is no self-seeking, which is animated by the noblest ideals, and which sets a new and a finer standard of living for the nation as a whole. Education for leadership is one of the most vital aspects of Real Education, and those who are concerned with Real Education should ever be on the lookout for youths in whom there seems to be the spark of leadership and of greatness generally. Unreal education, which in truth does not educate but only

instructs and therefore is not really education at all, definitely tends to stifle leadership and incipient greatness. These flourish, if they flourish at all, in spite of the existing system of education and never because of it. Nations need genius. They need heroes. They need saints. They need those who have the strength for martyrdom. They need the unusual citizen. They need the citizen who is in advance of the general body of his comrades, and who is, therefore, often antagonistic to the general outlook and in non-conformity with the general standards. Education, at all events Real Education, must provide for exceptions no less than it provides for the general rule. In general, the exceptions are more valuable to the State than those who embody the general rule.

THE VALUE OF THE UNUSUAL PUPIL

Every teacher in a real system of education will therefore be on the lookout for those who show signs of being unusual, of being dreamers, of not fitting into the educational system as it is, who may be unpopular with their fellows because they are so different, who may be poor in their studies, and may constantly fail in their examinations. A pupil may either be not good enough for his studies and for his examinations, or he may be too good for them. He may not fit into the general scheme because he has really gone beyond it, and needs a

different type of education altogether. It would be a terrible blunder to decide that a pupil is backward and unintelligent just because he obtains low marks in the subjects he studies and cannot pass examinations. A nation urgently needs those who are before their time and who are misfits in the times in which they have to live, but who fit into the future to which they really belong, and are in fact heralds of it to the generation into which they have been born but to which they do not belong or they could not be heralds and forerunners.

FUNDAMENTAL PRINCIPLES

34. Can you focus all the answers you have been giving into general principles underlying Real Education ?

We will try to do so.

Indian Education

The first principle to be observed is that Real Education must be Indian education—Indian in origin, Indian in structure and purpose, Indian in methods and medium of “instruction,” in other words, education through the mother tongue, Indian for the most part as to its teachers, Indian in its traditions and ideals; with the objective to make every pupil, girl and boy, a patriotic, efficient, Indian-spirited, brotherly, and thus a truly cultured, citizen of his Motherland.

Simplicity

The second principle to be observed is that, by very reason of the first principle, Real Education must exist in terms of Simplicity. There must be simplicity of accommodation. There must be simplicity of outlook upon life, including simplicity of food and of dress and of daily habits. Every appurtenance of Real Education must be as simple as possible, consistent with its functioning. Teachers and pupils must alike lead simple lives and be happy in simple pleasures. Otherwise neither teachers nor pupils will be able to enter into the spirit of that Universal Brotherhood of Life which is the supreme Simplicity of all.

Service

The third principle to be observed is that Real Education must thus become education for Service. The service which is self-service and the service which is the service of others are among the high purposes of Real Education. Real Education is for co-operation, not for competition. Real Education is for self-understanding to the end of that wider understanding which extends to the limits of our power to understand. There are few for whom the family should be the limit of understanding. There are few for whom family and friends should be the limit. There are few for whom human beings alone should be the limit of understanding, for Universal Brotherhood is God's blessing upon the denizens of

the lower kingdoms of nature no less than upon the human kingdom. There are few whose understanding should be restricted to village or town or city. There should be an ever-decreasing number whose understanding is restricted to a caste or to a creed. And while an understanding of the nation and its purpose is more than most can attain, it must be the purpose of all Real Education; and to the few, world-citizenship must be accessible on the foundation of a national citizenship already fully alive, just as there must be the few in whom there is a sense of membership of the Fellowship of all Faiths, based on an active membership of a particular faith.

UNDERSTANDING IS SERVICE

The flower of all understanding is Service. God is the mighty Servant of all His children in every kingdom of nature. We, His children, must try to be eager though humble servants of our brethren. Real Education, we repeat, is for Service, and this truth must ever be remembered in all studies, in all games, in all enjoyments, in all creative work, in all activities of whatever kind. Education is for Service, and Service is for Happiness. There can be no other lasting happiness than Service.

The Physical Body

The fourth principle to be observed is that Real Education must always begin with the physical body.

The physical body must be given all possible physical health, or rather we should say there must be an education from it of all possible health. The beginning of all school education must be the doctor's examination, for without it the teacher will have little, if any, conception as to the physical conditions through which he has to approach the life for which they are the vehicle, or shall we say the physical conditions through which he has to draw the life-powers of the soul.

Based on the doctor's report the education of the pupil will begin, and it is further to be hoped that a trained psychologist will be available for a preliminary survey of the apparent tendencies of the pupil so far as regards temperament, disposition, and other similar characteristics.

EDUCATE SLOWLY

Physical exercises and games will have to be adjusted accordingly, and special attention must be paid to Poise, Grace in Movement, and general Lithesomeness. Perfect cleanliness is, of course, a *sine qua non*, both of body and of dress, and adequate sleep and simple food must be insisted upon. Here there needs to be close co-operation between the school and the home. Indeed, the school is always but an extension of the home. So should the parents and family regard it. So should the teachers regard it. The unity of the

school with the home is vital to Real Education. And because of this it is essential that we should educate more slowly, being content with less of the form for the sake of more of the life. There must be no unseemly hurry in Real Education as there is in the unreal education which, as we have already said, is no education at all. Real Education must stress essentials, must build foundations, and each pupil must needs take his own different and adequate time for this. In the long run Real Education will educate more quickly than unreal education, for the simple reason that it educates even though more slowly but with life-material rather than with form-material.

So-called lessons—a dull word, indeed—will begin with exercises and games for the physical body, and will include from the very outset music, whether as singing or otherwise—there is no Real Education where there is no music—handicrafts, and such other means as may suggest themselves for the gradual establishment of harmonious rhythm in the physical body itself. Music accompanying the exercises will greatly help.

The Feelings and Emotions

The fifth principle to be observed is that Real Education must closely associate the education of the feelings and the emotions with the education of the physical body from the very beginning. Just as the purpose of the education of the physical body is the association with the physical body of the

Supreme Law of Universal Brotherhood, so must the education of the feelings and emotions from their very inception be equally associated with the Supreme Law of Universal Brotherhood. The Brotherhood spirit must animate both the physical body and what we might call the "body" of the feelings and emotions, and it is for teachers and parents to discover the way of best approach.

So far as regards the feelings and the emotions—we distinguish between the two, feelings are generally not accompanied by mental process, whereas emotions are—there are certain qualities to be educated which will greatly stimulate their association with the Supreme Law. These are Reverence, Brotherliness, Tenderness, Aspiration, constructive Creative Capacity, and similar ennoblements. Through stories, pictures, worship suited to the age of the pupil, Reverence, Brotherliness and Tenderness may be stirred—the stories including actual examples from the daily press, etc., episodes from the Scriptures, and the history of the Nation; and encouragement and opportunities must be afforded to the pupils to exercise these qualities as often as occasion offers. Aspiration will come naturally as the result of the education of these qualities, while constructive Creative Capacity must be encouraged by suitable handicrafts. Music of all kinds has a most important place in the education of the feelings and the emotions, including folk-singing, dancing, the learning of an instrument, and other means to

establish in this region of education an harmonious rhythm.

EMOTIONAL EDUCATION

Further, there must be constant memorization, so that the pupil feeds his feelings and emotions with beautiful and nobly rhythmic utterances from the Scriptures and from poetry and prose treasures. That which is memorized in early youth is often a priceless asset in after life.

Recitations will be of great value, as also participation in little plays—sometimes dramatic in their nature.

Appreciation will be developed through attending concerts given by great musicians, or still better by asking great musicians to come to the School and enchant their young friends. Good gramophone records are also educative, and the wireless may be of use. But every pupil must himself learn to produce music, either by reproducing great masterpieces or learning to create his own music.

THE MIND

And be it remembered that in Real Education every one of these educative processes must have no less prominent a place than the usual subjects of the curriculum, than reading and writing and arithmetic. How topsyturvy is this unreal education!

How it is an agent for destruction instead of being an agent for creative Godlikeness! And only after the physical body and the "body" of the feelings and emotions have received their due attention are we ready to enunciate the sixth principle to be observed, which is that Real Education now begins to develop the mind in terms of the Supreme Law of the Universal Brotherhood of all Life.

EXPRESSION—UNDERSTANDING—KNOWLEDGE

In the *physical* body must be established an **EXPRESSION** of the supreme Law of the Universal Brotherhood of all Life.

In the body of the *feelings and the emotions* must be established an **UNDERSTANDING** of the supreme Law of the Universal Brotherhood of all Life.

In the body of the *mind* must be established a **KNOWLEDGE** of the Supreme Law of the Universal Brotherhood of all Life.

By *expression*, we mean that through the physical body shall shine grace and dignity and the rhythm of smooth unflustered movement, so that as far as possible the nobility of the physical form may be undimmed by any ugliness. To cause physical nobility to overcome whatever uglinesses there may be in the physical nature is to honour in this region the Supreme Law.

By *understanding* we mean that through the feelings and the emotions shall shine in increasing

measure sympathy, appreciation, and thus warmth of understanding, in place of cruelty and all other forms of misunderstanding. To cause noble feelings and emotions to overcome whatever uglinesses there may be in this body of the feelings and emotions is to honour in this region the Supreme Law.

By *knowledge* we mean that through the mind shall shine in increasing measure that wisdom which shall overcome whatever pride and separateness there may be in the processes of the mind.

To cause noble thoughts to exclude all thoughts of pride, superiority, selfishness, and antagonism in the body of the mind is to honour in this region the Supreme Law.

EDUCATION FOR NOBILITY

We have said that Real Education is for Service. So it is. No less is it for Nobility, for without Nobility there cannot be true and beautiful and selfless service. But how shall the pupils be inspired to nobility unless the teachers themselves are noble? Therefore, to substitute Real Education for unreal education it is imperative that we shall seek noble teachers. When we have found them education is bound to become real, however it may be fashioned—the Life matters more than the form, and we must therefore try to find young men and young women with patriotism, enthusiasm for teaching, a marked

dexterity with their hands, and a general grasp of the nature of Real Education with practical capacity along certain definite lines. Needless to say, too, the young people we shall select to be teachers will be religious in the most beautiful sense of the word—may we say that they will be free in their faith, not imprisoned in it.

In this region of the mind we shall educate in the usual subjects. But, as we have already said, there is not a single subject which will not need to be re-written and re-presented before it can hope to subserve its purpose of emphasizing the Supreme Law of the Universal Brotherhood of all Life.

In this region it is our duty to introduce the pupil to a more or less detailed *knowledge* of the nature; so far as it has been penetrated, of the many Laws, and the "facts" derivable from them, which are among the pillars of the Temple of the Universal Brotherhood into which every child of God has to make his way, though in truth he is already within the Temple, so that he may dwell therein and glory in this region with the mind in the details of its structure.

The physical body must grow to be a temple in miniature, an increasingly faithful replica of the universal Temple. It must reflect or express its prototype in physical matter.

The body of the feelings and the emotions, if we may again use the word "body" in their connection, must be developed to *understand*, or let us say to

sense in increasing intimacy, the universal immanence of the Universal Brotherhood of all Life, and to understand and sense it everywhere, in all creatures. This is the goal, and we must tread the way that leads to it. This means Reverence, Goodwill and Compassion.

The body of the mind, again we use the word "body" for convenience, must be developed to *know* the nature of the construction of this Temple—mathematically, physically, architecturally, astronomically, geographically, philosophically, historically, chemically, and in all other ways that lead to a knowledge of the Plan of the Temple, of its constitutive bricks, and of the details of the material wherefrom these bricks are made.

Is it not clear from the above that education is a lifelong process, and that it must continue through maturity into old age? All that can be done in what we call a school or college is to educate the pupil up to a certain point. If by reason of his stage of evolution he cannot proceed further, having reached satiety point, then his duty will be to occupy himself in putting into practice the truths which have been unfolded to him and are within him. Even then there is always more to learn, and perhaps we ought to say that the satiety point is never in fact reached at all.

But if he can proceed further, then he must have facilities for further Real Education. There must be adult education, not as a beginning to his education

as often happens today, but to continue it. And why not old-age education, too? Real Education is a continuous process—direct as in school or college, direct as in later adjustment to the exigencies of surrounding circumstances, in family life, in marriage, in earning a living, in spending leisure periods, in constructive discontent, happy discontent, without which there can be little or no growth, and in all the education each of us automatically receives through membership of the family of God, through participation in His evolutionary process.

We desire particularly to stress the importance of education in the sacred or classical languages, such as Samskrit, Arabic, Pali, etc. For in Real Education every pupil should be versed in the special language of his faith, and in memorization of some of the noblest utterances therein.

There is no part of Real Education more educative of culture and refinement than a practical appreciation of a Scripture-language.

35. It would be interesting to have some more information about the type of teachers required in this real system of education?

We desire to stress the fact that every teacher must feel that he is undergoing education along with, side by side with, his pupils. Teachers themselves grow in terms of the growth of their pupils. Be they ever so erudite the very simplest of teachings is indeed suitable food for their growing.

TEACHERS MUST LEARN WITH THEIR PUPILS

A teacher who is at any distance at all from his pupils cannot really educate them, though he can, of course, instruct them, feed them, which is an entirely different proposition. Every teacher must not only be close to his pupils, he must *identify* himself with them, so that he feels himself to be one among them, and is being educated with them, is educating himself with them. We learn far more about any subject by teaching it than ever we could learn by studying it for ourselves. A teacher must go to school to learn, just as must his pupils, and there is not nearly as much distinction between the teacher and his pupils as both teachers and pupils generally seem to think. And the less there is distinction, save that the pupil owes happy reverence to the teacher and the teacher generous respect to the pupil, the more quickly will both grow. The teacher must learn with his pupils, and they must learn with him. Whatever be the subject for which the teacher is responsible he will know more about it as he re-studies it with his pupils. There is a magic in an education which is together, especially when the young and the less young have the consciousness that they are being educated together, are learning the same lessons and share the same delight in the discovery of new truths, new to the young because they have not known them before, new to the less young because they

now know them differently, more richly, more fully.

36. You speak of discovery. Can you give a suggestion or two about this?

Real Education is essentially discovery to the end of self-discovery. Be the subject of education what it may, it is a road on which an individual travels towards the perfect discovery of himself and of the world around him. And as he gradually discovers himself, through whatever medium, he begins to express himself. The more he knows, the more he becomes, the more he does, and *vice versa*. This is part of the work of Real Education. But to discover oneself little by little, and to express oneself little by little, is not enough. Self-discovery and self-expression must find their outlet in self-sacrifice, in service, in helpfulness, or they will do more harm than good. Self-sacrifice implies that an individual sanctifies himself by the service he renders to others—to human others and also to sub-human others, and perhaps even to superhuman Others.

"THE SANCTIFICATION OF FACTS"

As we have already said, Real Education is for service, so that an educated person is not one who merely has the conventional knowledge, but is one who knows how to help. An educated man (or

woman) is one who knows how to be helpful first of all to himself, of course, but no less to his family and his teachers and fellow-pupils and to his friends. How much history or geography or science or mathematics or any other subjects he happens to know matters less than the actual use to which he puts them in the service of others. If he uses the facts he learns for self-discovery, for self-expression, and also for self-sacrifice, then does he make them holy because he is able to sanctify himself with their helpfulness to him. Beginning with himself he gives service in ever-widening circumferences through village, town, and city to the State as a whole. From the fulfilment of self-sacrifice whereby he gives of himself he gradually unfolds, becomes educated, not to give of himself *but to give himself*—self-surrender. And thus he moves forward to the full discovery of himself, for as he gives himself wholly he discovers himself fully.

THE TEACHER'S DEDICATION

But let it be clearly understood that in all this unfoldment the teacher has to play his part especially by example. If a teacher's pupils are thus to become good citizens within every circumference of the State the teacher himself must set the example of being a good citizen of the State, taking part in civic affairs and helping towards the good government of the State from the village outwards.

The self-discovery of the pupil must have as its counterpart the self-discovery of the teacher. However much he may previously have discovered himself through his studies and other experiences, he is now embarking, as he begins his teaching work, on a new mode of self-discovery, on a new mode of self-expression, on a new mode of self-sacrifice, on a new mode of self-surrender, on a new mode of self-realization. And every time he helps a new group of pupils on their road of self-discovery and beyond, he himself is treading this road anew and, let us hope, in ever-increasing richness.

37. We do not feel clear as to whether Real Education is for individual self-fulfilment or for better citizenship ?

We ourselves are quite clear that it is for both, since in good citizenship there must be individual fulfilment and in individual fulfilment good citizenship. Every individual is an integral part of the larger organisms of faith, of nation, of the whole world in truth, and of any special organisms in which he may be active. It is impossible to divorce the one from the other. The great pendulum of Life swings between individuality in the various stages of its unfoldment and universality in its various terms, and it is the swinging of this Pendulum which constitutes the growth of each living creature. We are individuals from one point of

view. From another point of view we are citizens of many different universalities, and Real Education must give education in them all.

38. Do you consider that education as it existed in ancient India could be reproduced in modern India, as, for example, the Ashrama type ?

As the world and its civilizations change, so must education change too. We must not allow ourselves to be enslaved by the past, nor should we allow ourselves to ignore it. We should be inspired by it, utilizing today all that is best of many yesterdays.

We firmly believe that ancient Indian education included the eternal ideals of education, and that the ancient systems should become the foundations of all modern education. The relation between the guru and the sishya should indeed find close reflection in these days, as also the whole general setting of ancient education. The ordered daily life of every pupil was admirable then and would be admirable now. And the Ashrama principle had immense value in that it established a home from home. But this would have to be arranged differently under modern conditions.

LEISURELY EDUCATION

The leisureliness of education in ancient times was one of its greatest features, and if we could suitably reproduce this today we should gain educated

individuals instead of having only instructed individuals. But these are times of haste and hurry, of undignified speed and superficiality, and we doubt if even in the new world order the tempo of living is likely to be slowed down.

Still, every teacher should be thoroughly familiar with the nature of education in the olden days, for it was real; and he should do all he can to dovetail into the cruder education of today those essential principles which gave India her greatness in the distant past and which are vital to the greatness of her future. Modern India needs the ancient Indian education as the foundation of any truly national system of education.

39. You seem to believe that only "a fragment of education is given to a fragment of the child." If so, what is the "whole" of education and what is the "whole" of the child?

We do believe that only a fragment of education can be given to any individual in the present stage of evolution. A part can receive but a part. But as the part that is the child grows more and more, so will the part that is the education grow more and more. But as for the Whole, who shall say when it is reached? What is the final Everest of evolution? We do not know. It is hardly practicable to try to envisage the Whole, for we ourselves are but parts, and how can the less envisage the more? But let us at least in all humility agree and admit

that we know but little, that we are grown but little, and that only a little can be given to that which is itself but a little; and that the more as it appears will substantially change the less as it is.

40. Do you approve of self-government in schools?

Yes, up to a certain point. We believe that Real Education is for self-government, for the government of the self in its various individualities and universalities. Therefore, the more self-government is educated and practised, the more real will be the education. But the spirit of self-government itself hardly exists. There is no setting of self-government into which the young are born and in which they are able to grow. Self-rule is submerged in other-rule—be this other-rule the rule of parents or other elders, or the rule of teachers, or the rule of the stronger, or other forms of other-rule. We shall, therefore, have to make the change from other-rule to self-rule with due care and caution, essential though self-rule be to Real Education. There must be experiment and trial and perseverance.

41. Are you in favour of residential schools? Do these not leave the pupils poorer for the lack of home influence?

This is a difficult question. On principle, as we have already said, the school and the home should work intimately together. But often the home is

by no means a good influence upon its sons and daughters, and often, too, the residential school leaves very much to be desired. If the residential school engages in Real Education, at least as far as it possibly can, then on the whole we should be in favour of it, since it is almost impossible to rely upon the vast majority of homes for a right understanding of the needs of its younger members.

42. Do you regard the Wardha scheme of education as Real Education ?

We do not. It misses reality in many ways, some of which we set forth :

1. There seems to be no relation at all between the home and the school. Nowhere is there any indication that the school should be a projection from the home. The home spirit in the school seems to be entirely ignored. There seems to be no insistence on the fact that the teacher should be very really *in loco parentis* and of an elder brother. The Wardha scheme seems to effect a complete detachment between home and school.

2. The individuality of the pupil seems to have no place in the Wardha scheme. Even though a certain amount of selection may be made in the choice of crafts, to all intents and purposes the scheme is for mass production.

3. Religion seems to have little prominence in the scheme. Truly, we do not wish to teach religion as a subject. Nor do we wish to teach any

subject just as a subject. But even that which we call religion has its own quite definite place in every real system of education, though it may be, and we think is, gravely mishandled at the present time.

4. No emphasis whatever seems to be laid on those qualities of primary importance—Reverence, Friendship, and Compassion: these being of the foundation of Real Education.

5. Dangerous and, we think, entirely wrong stress is laid on the importance of education being self-supporting. It would seem that education is to be entirely commercialized, even to the extent of the craftsmanship of the pupils paying the salaries of the teachers. The country ought to insist upon paying for an education which shall give to it the kind of citizens a Real Education should provide. Every young citizen should be regarded as a spiritual power and not as a commercial proposition and asset. Under the Wardha scheme education might almost be regarded as a department in economics. It is so very much more.

6. We entirely disagree with the non-violent aspect of education on which so much stress is laid. In theory, for realization a long period hence, there may be everything to be said for non-violence. But in these days it is essential for every citizen, of almost every age, to learn how to obey law, support order, and to defend his or her country against violence whether from within or from without. We are sure that training to defend the Motherland is

essential for every citizen, and is therefore an integral part of Real Education.

7. There is an extraordinary omission of all emphasis on refinement and the cultural aspect of education generally—this aspect being the root purpose of Real Education. We have already placed physical education as first in importance, the education of the feelings and emotions second, and the education of the mind third.

The absence of education of the feelings and the emotions is responsible for much misery and wrong in the world, and indeed for the spirit of war. Without refinement, without culture, there is no civilization, there is no happiness, there is no recognition of the supreme Law of the Universal Brotherhood of all Life. The Wardha scheme is lifeless because it makes no provision for this aspect of education which is fundamental to all true education. The teaching of the crafts as adumbrated in the Wardha scheme by no means establishes them as producers of culture.

8. Why is there no reference whatever to the medical care of the pupils? Nothing can be done without every possible attention to the physical body, for it is through this body that the educative process must be at work, a knocking from without and a responding from within.

9. We are unable to perceive any provision for the extremely important association of the pupil with the spirit of his country. Every pupil has behind him a splendid background of great

traditions, be he Hindu or Muslim or Parsi or Buddhist or Christian. He must become intimately and keenly and proudly familiar with these precious traditions and their expression through the great men and women who in diverse ways have enriched the spirit of his race. And in Real Education not only is stress laid on reverence for a pupil's individual traditions but also on the pooling of all traditions and greatnesses for common worship as these have come to her through various channels.

43. Could you in very brief notes give a bird's-eye view of the situation in India as you see it in respect of education ?

Again we will try to do so.

1. The tragedy of Indian education is that it is neither Indian nor education. It is foreign and it is instruction.

2. The tragedy of Indian youth is that they are losing their Indian souls because they receive no education and even the instruction they receive is not Indian.

What shall it profit an Indian youth if he or she gain the whole of western civilization and lose the Motherhood of India ?

3. Hence the terrible westernization of India. Look at the foreign dress, the foreign habits, the foreign outlook, the foreignized Indian cities, and all else that makes so many Indians foreigners in their own land which has become a foreign land.

4. But the time has come for India and her Indians to cease to be foreign. And the time has come for the whole world to become a new world, attuned to the Universal Brotherhood of all Life.

5. India has the mightiest of assets, and therefore the mightiest of contributions to make to her own renaissance and to the renaissance of the whole world.

6. Among these are her

Many Religions

Many Cultures

Arts and Crafts

Many Traditions

Ahimsa

Motherhood

Tolerance (Understanding)

Unity amidst diversity

Home Spirit (home sanctity)

7. The pillars for India's reconstruction are three:

The Individual—the Family (home)—the Nation.

8. The note to be sounded throughout Indian education: SERVICE.

The service of the individual to himself: the service of the individual to his family and surroundings: the service of the individual to his Motherland. Thus will come about his service to the world.

9. Thus is the basis of Real Education in India the spirit of SOCIAL SERVICE.

10. Such social service will be educated through every detail of the Real Education which must take the place of the unreal education now unfortunately dominant.

11. Knowledge is not for its own sake but for the sake of service.

12. Truth is not for its own sake but for the sake of service.

13. Examinations are to test the candidates' capacity to give efficient service.

14. Study, games, exercises, artistic activity, handicrafts are to the end of service. Every subject of the curriculum must be regarded in terms of its social value.

15. SERVICE IS HAPPINESS.

16. All culture—physical, emotional, mental, institutional—is for service: for the service of the individual himself, for the service of his family and surroundings, for the service of his nation.

17. Service is to the end of an increasingly perfect adjustment between the individual, the family and surroundings, the nation and the world.

18. The Universal Life in all things. God the Creator . . . God the Created . . . Gods in the Becoming . . . God the Mathematician . . . God the Geometrizer . . . God the Geographer . . . God the Scientist . . . God the Artist . . . God the Astronomer . . . God the Historian . . . God the Teacher, the Soldier, the Priest, the Merchant, God the Artificer . . . GOD THE SERVANT OF HIS UNIVERSE.

The whole curriculum oriented to the above conception. Every subject of a text-book thus oriented. And both oriented to SERVICE.

19. The whole of education in India must be Indian education, based on her past, adjusting her present, and shaping her future as an independent nation within a League of Nations, possibly a Commonwealth.

20. Just as India must have without delay an Indian Constitution, so must she also have without delay a Constitution for the education of her peoples.

The above and all other material in answer to the questions is intended to be material for the construction of such a Constitution.

A CHARTER FOR YOUTH

44. Will you outline a Charter setting forth in very general terms the Rights and Duties of Youth which a real system of education must be designed to stress—duly feeding Rights and duly providing for the righteous performance of Duties ?

We conceive that there is no essential distinction between rights and duties whether for young or old. Whosoever has a right has a duty connected with that right. That which we have the right to receive we have the duty to share. As we receive, as we possess, so must we give. It is, we think, a very great error to hold that we may have rights for ourselves alone which we have no need whatever to share with others. God shares His nature with every individual life. So must we in all fulness share our natures with our fellow-lives. Surely we have rights and they must come to us. But no right is well and truly exercised unless and until it is shared with another. We think that this truth is at the root of all Real Education, as it is at the root of all growth and reconstruction.

Hence, if we set forth a number of rights to which every youth is entitled, we are at the same

time setting forth a number of duties which every youth is *therefore* under an obligation to perform. What can the Universal Brotherhood of all Life mean save an identity as between rights and duties? Every power must be used as a blessing or it will degenerate into a weakness.

HEALTH

Let Health be first among the rights of every youth, both to receive and to learn how to share. Few, perhaps, can have perfect health; but all can have the utmost health possible to them.

By Health we first mean physical body health. It is very true that physical body health is determined by the extent to which there is health of feelings and emotions and health of the mind. In our answer to question 34 we have indicated the nature of the healthiness of feelings, emotions and mind, through understanding, which comprises reverence, goodwill, compassion and knowledge. But first to come to receive health is the physical body, and we must give it first, though certainly not exclusive, attention. We cannot too strongly stress the importance of this health being

HEALTH WITHOUT CRUELTY

Can there be Health through cruelty? Most medical opinion, and the general consensus of public

opinion, is that there can, and indeed that otherwise there cannot be health. We declare emphatically that it is impossible to sow evil—and cruelty is evil—and to reap good therefrom. Temporary health may thus be induced, but the cruelty which has brought it about is a veritable traitor within the individual concerned, and either some other ill-health will supervene, or there will be a definite deterioration in the feelings and emotions and/or the mind. All products of cruelty to animals are in fact disease-producing. They may stop one disease but they will lay the individual open to another. The world has more diseases than it had because of vivisection and other cruelties, even though a particular disease or diseases may cease to exist under the names they have so far borne. It has to be clearly understood that every disease in the physical body is the reflection of a disease elsewhere; and we do not, we cannot, cure in the physical body alone.

Hence the Health to which every youth has a right and in connection with which he has a duty must be the purest Health we are able to bestow.

Every pupil has an inalienable Right to all possible Health, and therefore the Duty to spread Health everywhere.

HAPPINESS

How few in the world are really happy, not that they cannot be happy, but that they do not know

how to be happy, and the education they have received imparts to them no knowledge as to how to distil out of life its essence of happiness. And while now and then they are reasonably happy, and perhaps at rare intervals supremely happy, there is more darkness than sunshine for most who live on earth.

REAL EDUCATION IS FOR HAPPINESS

Real Education is for happiness. It is not real if it does not make its pupils happy. The purpose of Real Education is to lead each pupil to his Well of Happiness, that with the waters of its Truth he may quench the deserts of his ignorance.

HAPPINESS IS FEARLESSNESS

Real Education drives away fear. Its purpose is to help its pupils to become fearless. That education is a blasphemy which in any way at all gives fear an entrance into the heart of a child.

Any subject of the curriculum which can in any way engender fear is either badly composed or badly taught. That system of examinations is wrong which can engender fear in those who have to submit themselves to it. The acid test for an educational system and for every teacher is as to the extent to which the pupils grow in happiness day by day.

HAPPINESS IS COMRADESHIP

No one can be happy alone. Even if he retire into the forest for solitude he needs the comradeship of the forest and of the creatures in it. Even if he retire into the deepest Yoga, he needs the comradeship of the ecstasies into which the Yoga leads him.

Down here real happiness is happiness which is shared with another or with others. That happiness will alone live which is making others happy at the same time. In Real Education the pupils learn to be comrades with the subjects in which they are being educated. Each subject must share its truths with those who are its devotees. Each pupil must share his happy eagerness with the subject which happily shares its truths. And between subject and pupil there is the happy bridge of the teacher. Where there is no comradeship there will surely be fear, and where there is fear there is no real education.

"I am eager to be friends with you," must the subject ever be saying to the pupils. "I am eager to learn from you," should every pupil be able to say in reply. "Let all three of us be happy together," should the happy teacher be able to say to both.

Every pupil has an inalienable Right to Happiness and therefore the Duty to spread Happiness everywhere.

CULTURE

There cannot be Health nor Happiness where there is no Culture, for Culture means a Brotherhood suffused with Beauty. A cultured individual is one who has in him a deep sense of brotherhood with all around him and who knows how to make that brotherhood beautiful with the beauty of Life.

The Beautiful is indeed one of the most important, if not the most important, subject, if we may be pardoned a somewhat ugly word, of the curriculum. The Beautiful in terms of the physical body, in grace of poise, in charm of gesture, in dignity of bodily movements, in dress, in occupation, is so very vital to Real Education.

Then there is the Beautiful in terms of the feelings and the emotions, evoked through the influence of beautiful ideals, beautiful traditions, beautiful aspirations, beautiful lives of the great, beautiful sacrifices, beautiful reverence, beautiful fellowship, beautiful compassion, beautiful objects, beautiful music of all kinds, beautiful nature, beautiful people—parents, teachers, friends, the beautiful Motherland.

And then the Beautiful in terms of the mind: Thoughts which are beautiful, noble, inspiring; thoughts beautifully formed in precision, accuracy, shape; thoughts which beautifully embody the spirit of law and order in the universe; thoughts which are selfless, devoid of ugliness; thoughts

which are seekers of Truth. And no less the Beautiful in terms of appreciation of the beautiful everywhere, and of rejection of the ugly everywhere.

This is the Culture which makes education real, and without which no education can be real. It is refinement. It is the road between His creatures and God. Is there time for all this, say those who are imprisoned in false education? If there is no time, then time is being shamefully wasted, for there must be time for the essential, or the whole purpose of education is being defeated.

This is the Culture that establishes Friendship, for where there is Culture there must be Friendship, not the narrow Friendship for a few, for a class, but that nobler Friendship that knows no distinction of race or creed or caste or nationality or opinion. Culture is all-inclusive.

Every pupil has an inalienable Right to Culture, and therefore the Duty to spread Culture everywhere.

INDIVIDUALITY

Every pupil has his own uniqueness, is different from all other pupils. In most existing systems of education there is mass education which takes little or no account of the individual uniqueness of the pupils. In Real Education we are on the lookout for this individual uniqueness and to give to it whatever

respect and help we can. In Real Education we do not expect every pupil to be like every other pupil, though there may be a number of general similarities. A pupil's individuality is his most cherished asset, for it is the unbreakable chain that runs through the whole of his growth and keeps every part of him within the whole of him. Every teacher also has his own individual uniqueness, wherewith he should the better be able to discover the uniqueness of his pupils. And let it be remembered that because uniqueness and individuality have not been discovered it does not follow they are not there. They *are* there, and in Real Education they must be ceaselessly sought, so that they may be found and utilized to help Real Education to be more effective.

TEMPERAMENT

In this connection it is vital that there should be a study of Temperaments, which are clearly classified in Hindu psychology. In the Appendix we suggest a list of fundamental temperaments for the study of the teacher, so that he may begin to discover the individualities of his pupils. The permutations and combinations of these Temperaments are almost infinite, each constituting a distinct individuality with its own temperamental uniqueness.

Every pupil is travelling along his own different road to his own different goal, and each must be helped on that road, and not on to another road. It

is one of the great principles of real education to help its pupils wherever they happen to be on the pathways of their lives, not with forcible feeding or forcible dislocation but with free education.

Every pupil has an inalienable Right to his own Individuality, and therefore the Duty to spread Individuality everywhere, so that each individual may become strengthened as to his own nature and may thus strengthen the whole of which he is a part.

CREATIVE ABILITY

We place next in this Charter of Rights and Duties that Creative Ability which dwells within all and which should be a living witness to the essential identity of man and God. We speak of God the Creator. We must therefore speak of Woman the Creator, of Man the Creator, and of Youth the Creator. Real Education is for the awakening and stimulating of creative power within every pupil. Whatever else may be the subject of education, if there be no education in creative power all the rest of the education is to little purpose. It matters less what is created and far more that the creative Spirit be most actively fostered. We are sure that there is no living creature which has not this creative power in him as inherent to his life. It is under this head that the problem of sex finds its right and natural solution, for the right activity of sex is a God-given power which proclaims man's

and woman's Godlikeness. There is a glory in the reverent exercise of this power which should be perceived in all life, so that when the time comes for the individual to exercise it, it may be an offering to the Creator Himself on the part of both the man and the woman. Learning the nature of right creativeness, the pupil will know how, when the time comes, to use the power of sex to reverent and noble purposes.

ALL ARE ARTISTS

To this end the creative spirit must be encouraged in activity of all kinds, especially through the arts and the crafts, so that every pupil finds himself in one direction or in another able to express his own individual uniqueness—first haltingly and ineffectively, first crudely and without beauty, yet always with some distinction and distinctiveness, until the artist in each shines forth wonderfully. We hold that it is only the falsity of existing education which causes it to appear that while a few are artists the great majority are not. It may be true that only a few are great artists. But all, being children of God, are creators and can create, are artists.

There is nothing more wonderful than to create. It is God's choicest gift and blessing. It should be associated with the enjoyment of leisure, wherein life in all its faculties should be renewed, and wherein, too, active homage should be paid to the creative spirit. Gods in the becoming are we, and to the end

of the becoming there must be creative doing. Let our laughter and our happiness, our work and our play, our restlessness and our repose, our silence and our sound, our successes and our failures, our sorrows and our joys: let all be creative as indeed all are designed so to be. Real Education, we repeat, is creative education. There is no other Real Education.

MODERN EDUCATION IS ANTI-ART

But look at the ugly buildings with their ugly class-rooms and their ink-stained walls and floors. Look at the clothing worn by most of the pupils, sometimes even foreign clothing—we fear more often than not. Look at the drudgery and fear permeating every minute of the school day. Look at the fear of the teachers seeking to ingratiate themselves with visionless inspectors. Look at the examinations casting before them their terrible shadows, years, perhaps, before they descend in all their useless tyranny upon the unfortunate pupils. Look at almost every concomitant of this foreign and soulless education. Where is there incentive to Creativeness? Where is there occasion for Happiness? Where is there the possibility of Health? Where is there room for Culture?

Every pupil has an inalienable Right to the education of his creative ability, and therefore the Duty to help others to seek and find their own creative powers.

TRUTH

Every pupil has a very special right to Truth and the corresponding duty to spread Truth far and wide.

But what is Truth? The only answer Real Education can give is that Truth must arise from within, it can never be introduced from without. Real Education can only use a curriculum and a syllabus of studies to stir Truth in those whom it educates. It will never say to any pupil that such and such *is the Truth*, that there is no other Truth, that there never will be any other Truth. Real Education knows that the very "facts" which are regarded as most certain and unalterable are, *in truth*, but conventions which are given the acting rank of Truth, but which may become changed out of all recognition as new "facts" enter the realm of experience with their new certainties and unalterabilities, dispossessing the old "facts" even of their acting rank of Truth.

"This is what we know today. Tomorrow we shall know otherwise."

"Use the knowledge of today for your own explorations into the realms of Truth, but hold it lightly, for soon you are almost certain to replace it by deeper knowledge, which in its turn will take you so far but no farther."

The "facts" of today are today's conveniences, working hypotheses. That is all that they are.

Real Education ceaselessly strives to inspire its pupils to discover their own Truth. There may be a body of Truth the common property of all. But in general Truth is as unique to the individual as is his own individuality. Even when he stands before the Throne of Truth and ascends the Throne to become a King of Truth, even then, one of the Mighty Ones of the world, his Kingship and his Truth remain unique.

Now we must all seek Truth—in great Words, in great Scriptures, in great Persons, in examples of great living, in the noblest virtues: *and we must seek it not alone in these, but in every life in every kingdom of nature. For until we have discovered Truth everywhere we have not discovered it fully anywhere.*

Real Education seeks to set the feet of its pupils on the eternal road which wends its way to the Discovery of Truth, or should we rather say that Real Education seeks to place once more upon this roadway feet which have trodden it before and now tread it again for further advance.

There can be no dogmatism as regards Truth, no conventionalism, no doctrine, no orthodoxy, no corner in Truth, no letter of Truth.

TO EACH HIS OWN TRUTH

Truth is free, and must be freely sought. And nothing can be true to anyone which does not

command his reverent and free assent. Truth cannot be imposed from without. It can blossom only from within.

Truth is never narrowly defined save by the ignorant. We may say that such and such is *our* Truth, and in our joy and eagerness we may seek to display our treasure to others. We may hope that they, too, will join with us in a great assent. But if they do not, if Truth to them is otherwise, thank God that they, too, have Truth, provided it gives them peace and joy and certainty, and above all, perhaps, a growing spirit of brotherhood for all.

It is this spirit with which Real Education must ever seek to inspire its pupils in every detail of their unfoldment. Real Education recognizes the differences which separate one pupil from another, and strives to help each on his own way of Life, paying reverent homage to his way. But Real Education knows that be the differences however beautiful there is a wondrous enfoldment of them all within a Universal Brotherhood to which each difference pays glad allegiance and offers enriching homage. In Real Education every pupil must be helped to travel on the road which leads to *his* Truth, so that, discovering his Truths on his way, he may, perchance—we all may, perchance—discover Truth which will be his but will also most wonderfully be the Truth for all. He may discover the great reconciliation between Individuality and Universality.

But his own Truth will come to him along many channels. His physical body will bring him Truth, if rightly used. His feelings and emotions will bring him Truth, if rightly used. His mind will bring him Truth, if rightly used. And his intuition, with which unreal education has unfortunately nothing to do, but with which Real Education has so much to do, will bring him Truth less alloyed, we think, than it can come along any other channel. For the faculty of the intuition endows us with such direct apperception of reality as is possible to us at our present stage of evolution, it brings us face to face with our Truth without the mediation of the mind, or of the feelings and emotions, or of the physical body, without the mediation of their priesthood—vital though this priesthood ordinarily be, and necessary for the very education of the intuition itself.

Ordinarily we need the priesthood of the mind, of the feelings and emotions, of the physical body. These priests must minister for us at the altar of Truth. But from time to time these priests themselves shall fade away, and we shall see the altar of Truth and our image of Truth not through them, not through a glass darkly, but face to face.

To this height Real Education seeks to help its pupils to climb.

Every pupil has an inalienable Right to his Truth, and has therefore the Duty to spread his Truth everywhere, not to enslave others to it, but with it to stir others to their Truth.

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Creative Education . . . A Study in Temperamental Types

(Based on *Gods in the Becoming* by Dr. G. S. Arundale)

IN EACH TEMPERAMENTAL TYPE IS MANIFEST THE CREATIVE WILL OF GOD
IN EACH TYPE ALL OTHER TYPES ARE SUBDOMINANT

I IN CREATIVE GOVERNMENT

National and International Government of the world, races, nations, political conditions.
The real Elder Statesmen, the great Kings, Agents of the Plan of God.

The Spirit of the Kingly Leader; of Creative Purpose.

II IN CREATIVE WISDOM

Education and Religion. The Saviours and Teachers of the world.

The Spirit of the Saintly Priest and Teacher; of Unity and of Creative Release.

III IN CREATIVE ABSTRACT SCIENCE

The understanding and guidance of great influences, cosmic, planetary, our earth—all profoundly influencing each individual life. Synthesis.

The Spirit of a Philosopher, the selfless Seeker of Truth in abstract realms; of Catholicity; of Creative ideation.

IV IN CREATIVE ADJUSTMENT

The evocation of harmony, order, cosmos, unity, amidst discord, disorder, chaos, confusion; from storm to peace. The balancing of temperamental types, and the adjustment of differences.

The Spirit of a Harmonizer, the just Mediator, and of him who ascends into the Sunshine of Peace through the storms of clashing emotions and thought; of poise or rhythms; of Creative Harmony.

V IN CREATIVE INTELLIGENCE

Knowledge as distinct from Wisdom. Concrete Science. The accumulation of "facts." The Mind. Analysis. Efficiency. Accuracy.

The Spirit of the Intellectual Genius; of Creative Intelligence.

VI IN CREATIVE FIRE

Devotion. Aspiration. The Spirit of Dedication. Identification with causes and persons. Fidelity or loyalty.

The Spirit of the ardent Devotee; of Creative Aspiration.

VII IN CREATIVE MAGIC

The Magic of the Artist, of the Ceremonialist. The Builder of Bridges between the seen and the unseen. The Healer. The Magic of the Ritualist.

The Spirit of the exalted Artist; of Creative Symbolism.

Characteristics in Individuals

Types in the Becoming

Rulers, statesmen, organizers, soldiers, pioneers, the hero type. The spirit of dominion, of certainty, positiveness, obstinacy. Executive, adventurous, martial, austere, assertive type.

Those to whom teaching or priesthood is a God-given vocation. Wisdom more than learning. The saintly type. Prophetic, introspective, serene type.

The Dreamer, the impractical individual. The student who loses himself in his studies. Not of this world. Philosophic, idealistic, liberal, humanitarian, synthetical type. The Way of the Sage.

Those who take things as they are and make the best of them in very wonderful ways. They evoke magically from the most turbulent and disturbed conditions inherent harmony. They will know more storms than sunshine and will traverse the whole gamut of emotions and mental disturbances before they are ready to enter the calm regions of power wherein dwell and function the true Masters of Harmony. Through catastrophic experiences of discord and ugliness, they will know the glory of light and how to cause it wisely to illumine all dark places. The dreamy, decorative, dramatic, artistic pendulum type.

The well-read individual; the student of a particular Science. The business man. Scientific, practical, analytical type; the way of the intellectual Seeker.

The Devotee. The Sponsor of causes. The Martyr. The Mystic, Sufistic, Puritanic, psychic type.

The Artist as generally known. The seer. The explorer into the unknown and uncharted regions of Life. Beauty or grace in expression. Ritualistic, artistic, active type; the way of the artist or actor.

Some Qualities

Tenderness, humility, patience, orderliness, dependability, strong-mindedness, courage, chivalry, devotion, generosity. Dignity, protection of the weak, strong individuality, righteous indignation against all injustice, rigid self-discipline, spirit of independence.

Compassion, understanding, reverence, humility, a realization of Truth as distinct from a knowledge of facts; tact, adaptability. A quick sense of understanding, sweetness of behaviour, impersonal love for all, an inner calm and equilibrium unruffled in every storm and stress.

Exactitude, reverence, eagerness to know the mysteries of Life. Breadth of vision, sense of adaptability to all circumstances, subtle tactfulness, discrimination, eagerness to know inner meaning of things, dissatisfaction with the mere facts of existence.

Serenity, power to adjust harmoniously; rich in experience of catastrophes, of Life; fire of poetic imagination, balance between rest and activity, facility for bridge-building; Beauty and Harmony.

Knowledge for the sake of knowledge; the pursuit of knowledge at whatever cost. Truthfulness, respect for law, accuracy, precision in thought and action; tendency for eternal search and inquiry; readiness to experiment and explore; caution and gradualness in coming to conclusions; logic, impersonality.

Selflessness. Purity. Hero-worship; unflinching obedience to a Leader or Hero; readiness to play second fiddle; sense of duty, one-pointedness; love of mysticism and solitude.

Imagination. Creative Intuition. Rhythmic Living. Careful attention to details; regularity of conduct; perfection in outward expression.

Some Weaknesses

Uncontrolled ambition, arrogance, tyranny, ruthlessness, cruelty, insubordination, self-opiniatedness, pride, recklessness, tendency to dominate over others.

Haughtiness, self-opiniatedness, narrow orthodoxy, scornfulness, riding roughshod over others, pride, obstinacy; tendency to imitate rather than create.

Ostentation, pride, cynicism, aloofness, indifference to others, tendency to sit on the fence, too much neutrality.

Impulsiveness, violent temper, rebellion, turbulence, uncontrolled storminess, pride, unsteadiness or vacillation.

Narrow-mindedness. Destructive criticism. Sense of superiority. Pride. Utter coldness of mind or separativeness.

Jealousy. Sectarianism. Intolerance; sexuality; impulsiveness; pride; unbalanced emotionalism.

Hypocrisy. Self-esteem. Use of Power for self-interest. Pride; too much formalism, or meaningless ceremonialism, or mannerism.

His Reaction to Life

By will or Atma.

By intuition or Buddhi.

By abstract Thought and Higher Mind.

By Imagination.

By Logic, or Analysis, or Concrete Mind.

By Impulse or Emotion.

By Action.

His Motto

I am greater than the circumstances which I have created.

I am a part of one stupendous whole.

The whole universe is a wonder, for I read a message in every face.

On the instrument of Matter I play the Music of Life.

Behind the chaos of incidents do I see the unfolding of a Supreme Law.

In Thy Name to Suffer and Sacrifice.

Beauty is my Expression.

